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AN
APOLOGY
FOR THE
Baptist Church at Bingley.



TO THE

REV. JOHN JACKSON,

MODERATOR, OF THE SEVERAL

BAPTIST CHURCHES,

OF THE

Yorkshire and Lancashire Association,
Assembled at Hebden-Bridge,

May 28th and 29th, 1828.

BY JOHN M'KAE, G,

Minister of the Gospel.

Res dilabuntur.

“The Lord knoweth the thoughts of the wise, that they
are vain.” PAUL.



Bingley:

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1828.



PRICE ONE-SHILLING.



LETTER, I.

REVEREND SIR,

In the Minutes of "The Circular Letter from the Elders and Messengers of the several Baptist Churches, of the Yorkshire and Lancashire Association, assembled at Hebden Bridge, *May 28th. and 29th. 1828,*" it appears you were chosen Moderator. Whether any of the Speakers tendered you a vote of thanks, for your able conduct on the occasion, fortunately, that part of the proceedings has not come to my knowledge, nor is it my intention, in the least, to question your abilities, either natural or acquired. But whether you have, or have not, prostituted these abilities, to the gratification of Such as will be called '*Rabbi Rabbi,*' MATT. XXIII. 7. in your Libel upon Blackburn and Bingley Churches, especially the latter, is a question which I shall leave to the decision of an enlightened Public.

My reasons for addressing you in this manner, and exclusively, are, that the offence was public, and that you as Chairman by appointment on that occasion, stand accountable for whatever probable errors, or inconsistencies, might offer themselves against your proceedings, either then as acting on the spot, or as published from your minutes of these transactions.

Had any botheaded Novice proposed a motion that would tend to convert, the moral scenery of your solemn assembly. into a sort of a Tragi-Comedy, who, except yourself, could agree to it, much more; actually, put it to the vote of all the members, then, present? and who

among them all could think himself called upon to dispute the truth, of any proposition, however absurd, from your melodious tongue, under your soft, and no doubt, melancholy countenance, mourning over the miserable fate of the Baptist Church at Bingley. You say,—
 ‘It is matter of regret that some of the Churches neglected to send either letters or messengers, and in one or two of these instances, the neglect has continued for several years, owing, it is feared, to the Pastors holding sentiments at variance with those which distinguish the Denomination of whose places of worship they unjustly retain the possession. Two of these, Blackburn and Bingley having neglected to send Letters for three years, are, by the Rules of the Association, this year, excluded. And Burslem, though retained in the list, has for several years, it appears, been in connexion with the Shropshire Association.’

The famous Council of Trent was superior to your’s, at least, in number of members and worldly splendour; there the doctrine of Transubstantiation was huddled together, not indeed without much previous discussion at various Councils, it might be said, in all the Councils, from the second Council of Niece in the year 787 where it was first introduced, to the sixteenth century, when it was confirmed by the Bishops, an article of the true faith of the Man of Sin.

Had it been your good fortune to have lived in the days of Paschasius Radbert, your extraordinary talents, would have been eminently serviceable to the Mother of all abominations, and unquestionably, been rewarded by an appointment of annual feasts or fasts, on your account, and a place for your worthy name among the Saints in the Liturgy. Whether your great-grandmother was akin to the Witch of Endor, or she belonged to the

family of Saul, it is not material for me to know, as you bear evident symptoms of their favourite Art: of one thing I am persuaded, that the Ministers and, Messengers at the Hebden Bridge Council were equal, if not superior, to that party of the Italian Clergy who opposed the doctrine of Transubstantiation for 7, or 800 years.

The chief cause of my astonishment is, that you should be able so to impose upon a body of piously honest men, who are initiated in the principles of logick and rhetorick, as to make them believe, as true, what they knew to have been false. How did you begin to prove that Bingley had neglected to send a letter to the association for three years together, or how did you expect to escape detection? you knew the charge of no letter from Bingley to the association for three years to be a falsity, unless your arithmetic teaches that 6 and 3 make 8, or 1826 and 3 make 1828: great things are to be expected from the Students taught in your Academy at "*Machpelah near Halifax*"!!

The Circular Letter of the association assembled at Bacup *May 17th and 18th 1826*, is now on the table before me, in which our Letter is acknowledged, and the then state of our Church is published, 2 restored, 1 by death, 1 by dismissal, 3 by exclusion, Number of members 47; call this what you please, every person possessed of the Circular Letter for 1826 will call it a fact, yet, under your Superintendency, or as Chairman, the fact is published by you, that Bingley is left out of the association, for having neglected sending a Letter these three years. We intentionally neglected sending a Letter last year (1827) to Leeds, as well as to Hebden Bridge this year, for one reason which you have neglected to publish in your minutes, owing, it is feared, to your holding sentiments at variance with those which

distinguish the first principles of common honesty.

Doubtless you must have known our neglect had not arisen, from my holdingsentiments at variance with those which distinguish the particular or calvinistic Baptist Denomination, neither was it owing to my weariness and painfulness through persecution from the heathen, for then (*Psalm* LV. 12) I could have borne it." But when the sanctified fury of false brethren, had so distracted our Church, that we could not consistently send a Letter to the association, containing an accompt of the number of our standing members, we judged it most proper to defer sending a Letter until next year (1829,) knowing, we could not have been excluded till then, by the Rules of the association.

I always took you to be a man of nice feelings, and this last step of yours has confirmed that conviction, as the fact is self evident, that there are certain marks of apostacy in our denomination, which could not possibly have escaped your penetrating eye, and must have forced sighs and groans, if not tears of blood, from your devoted heart. But in the midst of your zeal for the benefit of the denomination, I have a right to interrupt your devotion, and demand, how can this turn out to the furtherance of your cause, to raise the Hue and Cry after a mad dog, or a den of thieves at Bingley, whilst your charge rests solely on the simple fact, that we have neglected to send a Letter to the association for the last, two, not three, years? you must not call us antimonians in any sense, till it be proved that our disobedience to the Law arises from principles of hostilities thereunto, rather than from ignorance, or incapacity, to obey it's high and holy demands.

If we unjustly retain the possession of a place of worship, you who desire to be a Teacher of the Law

whether you understand or no, what you say and whereof you affirm, might have condescended to have delivered us a Lecture upon your law, to prove our possessions unlawful, or unjust, before you had exposed us to the world as incorrigible transgressors, in this case you have been more apt to condemn than to teach.

If you have privately joined the Wesleyan Connexion, and have handed your Chapel over to the Conference, your place of worship is become the property of your Denomination, you are under the order of the Conference, we maintain the Congregational order of the Churches, as you find it published on the back of the Circular Letter, therefore no Conference! no Pope! no Bishop! and no Priest! except the Lord Jesus Christ; we are a distinct Commonwealth, every way capable of enforcing our own laws, and no way accountable to any earthly Tribunal, though you have become our accuser from motives which I have a right to examine, and for which assuredly, you have your reward.

You are hereby challenged to clear yourself from the charge of having played the Coward, if not the Hireling, as I cannot conceive what else could have induced you to such proceedings against a people, that have not transgressed the Rules of the association, nor had given you any personal cause of provocation. You knew we were poor and weak, in comparison to the wealthy and mighty, against whom we stand, also, that I am a foreigner and therefore, not likely to be able to meet you on the platform, with any advantage (except the truth) on my side, as you will be able to discuss your far fetched points, in strains of masterly eloquence, in your own native tongue, lie upon the Cowards, and more on the Hirelings!!

It was rather unguarded in you to have published that

Burslem was retained in the list, for several years after it had been in connexion with the Shropshire association, when Bingley was excluded before it had transgressed your Rules. So it is. Ingenuity is (at intervals) entangled in its own maze.

Your charge, that we unjustly hold the possession of our place of worship is equally false. When I first came to this place as a probationer, the Chapel was not in debt, it was then the property of the members and hearers, my Call was afterward written, and signed by all the members, and the principle part of the hearers, which I accepted from the Pulpit, by which, it (the Chapel) became my just possession, till death, my own option, or the ecclesiastical Laws, dispossess me. Therefore I would advise you to preach the Gospel, and leave our law affairs as they are, for you are likely to make a poor figure at the Bar.

But should you persevere and still plead, that we have had particular grievances, which caused our wealthy friends to become fugitives on the face of the earth ever since, that after having enlarged the place of worship by which they incurred a debt to a certain amount, not yet paid, this is admitted, but we have proffered to pay all the debt, this was rejected.

Whether you have ever acted the busy body towards other people as you have done to us, is unknown to me, or if this be your first essay, you are particularly unfortunate, in having for your clients, the disturbers of the peace in this Church, for the last fifty three years, in which period, ten Ministers were sent off, one after another with (no other comfort than) a ruined reputation. These were Baptists even Baptist Ministers, recognized as such in other places. Had it been your good fortune to have been settled in this place, you would have

been treated worse than you were, by the good people at Accrington.

Our uneasiness arose from having brought an improper member to an account for a scandalous action; and although he was forgiven, owing, to his confessions, he afterwards, threatened vengeance against me, for having published before all the members what had been, previously, well known in all the neighbourhood; he has been faithful to his purpose, in spreading the principle of revenge throughout his own family connexions; and as far as he had influence through the Church and Congregation. But we are here yet, and have cause to *"Praise God from whom all blessings flow."* As we believe in the *"personal and eternal election,"* of every one of God's people, we are assured, the conduct of our adversaries will, ultimately, turn out to the furtherance of the Gospel, though their malicious intentions could only, perhaps, be equalled, by the bloody disposition of the Jews, who crucified the Lord of Glory.

You had no right to have interfered with our affairs in this place, as to what possessions we held or resigned, unless you plead or prove authority to give laws to the Churches, and even, if you should assume this prerogative, some of us will search the scriptures, to see, whether these things be so. We have not sent these persons away from the Chapel, neither have we filled up their places, we only go to the places of which we took a just possession at the first; should other people come and occupy the places they have left empty, who, except yourself, could blame us or them that come, seeing, it is a public place of worship for all sorts of people, *"Whosoever will may come."*

If it was your ignorance of our affairs, and not something worse, that led you to such unheard of proceed-

ings against us, we will freely forgive you. Should you judge it profitable still to persist, let me once more remind you, my appeal is to the public. On the Lord's day after the disturbance took place, or after an oral discharge was given me by one man in private, I preached a Farewell Sermon, and intended to remain no longer in a place, that was not likely to prosper or be at peace; on the monday following two of our members went for advice, to a respectable Baptist Minister in the neighbourhood, his advice was, "to collect the members together and give me a Call. providing there were a majority on our side, that we should by all means keep together;" and added, "If ever there be a Baptist Church established at Bingley, now is your time" We have taken the advice, as it appeared to us the path of duty, to keep together, and *"endure hardness as good soldiers of Jesus Christ."*

The proceedings of the Church Meeting convened, after public notice was given of the intention of my friends, to recall me to become their Pastor, having invited any person, or persons, to come forward and shew cause, why the Call should not be given at the said Meeting, one man made his appearance just to see what was going on, who on being asked, whether he had any objection to their giving the Call? Replied, "for his part, he had no objection, only that he would not sign it, just then." He was the only one that came to the meeting with a view to oppose its proceedings & soon retired, without a single expression of disapprobation.

Its true, there was an argument understood, though not expressed, that, could not fail to frustrate the purpose of my friends, as it always proved effectual on former occasions, to force the Ministers from the arms of the same people, right or wrong, some are not without hopes, it may yet prevail.

The improbability, that we shall (by any means) be able to keep together, owing to our humble circumstances, as to pecuniary resources, since our chief supporters, who were not members, have been induced to forsake us for the present, through the artifice of our treacherous friends. This is the last, and only remaining argument on which they can build any hope of success, after the conduct of their prompters has proved, that their names are unworthy of a place in the Register of any civilized Society.

We have been kept together during the last fifteen months, in the face of the opposition, without having lost one inch of the ground, upon which we were, then, compelled to stand, for the defence of the cause of truth. If it may please our Lord and Master, we will remain together though our friends are few, and such as speak against us, at present, many. When it is sufficiently understood and well known, that we do not "hold sentiments," but that sentiments hold us, even those, which are connected with "*the Gospel of Christ, which is the power of God unto salvation, to every one that believeth*;" we shall get assistance from quarters the least expected.

I have now accomplished my first object, which was to prove to the satisfaction of the public, that we have not (for three years) neglected to send a letter to the association, neither do we hold possessions, which are, either unlawful, or unjust. I trust, (in my next letter) I shall be able to prove, we do not "hold sentiments more at variance with" the Creed professed by the association, than you do; which, when done, it will be your turn to prove yourself, an honest man.

Should, Bingley Church meet you next year, at Halifax, by Letter and Messengers (with or without a Minister) you will not be requested to restore, but

to continue it in the list of the Churches.

Also, to publish in the minutes of the next Circular Letter, that there was no cause of exclusion found against Bingley at Hebden Bridge, except some trick played on your hand, which with my permission, that every body may not understand what happened, you may call it *Nomisma*.

I AM

REVEREND SIR,

YOUR HUMBLE SERVANT,

John M'Kaeg.

LETTER, II.

REVEREND SIR,

The sentiments, which distinguish the Denomination, of whose place of Worship we justly retain the possession, must now be reviewed, purposely, to remove the cause of your fear as published to the world; an undertaking, which never entered my head, until the tidings of our exclusion, by you, came to my hearing, this is deemed, a sufficient apology, for the following attempt to examine the Creed, professed by the Denomination, and published, annually, on the back of the Circular Letter; you may assure yourself, some of your brethren, will not praise that part of your conduct, which has occasioned (the poor highlander) all this trouble, either, the task is become unavoidable, or the brand of apostacy, inevitable.

“Maintaining inviolably the important Doctrines of three Equal Persons in the Godhead; Eternal and Personal Election; Original Sin; Particular Redemption; Free Justification by the Imputed Righteousness of Christ; Efficacious Grace in Regeneration; the Final Perseverance of Real Believers; the Resurrection of the Dead; the Eternal Happiness of the Righteous; and the Everlasting Misery of the Wicked; together with the Congregational order of the Churches.”

This appears to be, your inviolable Creed all out, or should there be any thing else, by which the Denomination is distinguished, being violable, may be viewed as a minor point of doctrine, to be professed, or denied at the option of any Church, or even member of the Denomination; this is liberty of conscience unparalleled, in the history of Creeds, and Liturgies, so far as my knowledge extends, in dogmatical theology. My

regard for the Denomination, of which I have the honour, to be a member, in the highest office under the sun, compels me to convince my brethren, that jargon the most unmeaning, and heterodoxy the most absurd may be interfered, from more points than one, of your inviolable Creed, of which, by and by, you shall be convicted, a notorious, and wilful, violator, J. Jackson himself, being witness. Nor, am I without hopes, of deriving personal comfort from this investigation, as also, solid satisfaction for my friends, as, 1. *Peter* 1. 25. "*The word of the Lord endureth for ever, and this is the word, which by the Gospel is preached unto them,*" Though your Creed is likely to suffer loss. Let me begin, by showing

I. How far my views, are in accordance with the Creed.

II. Wherein, they differ from it, and why?

III. Wherein, your own views and actions, differ from it, and then, our friends will be able, to compare these differences, and draw just inferences.

Were it, my intention to gratify curious feelings, much, very much, might be written from any one of these particulars. But as I live, not by feelings, but by faith, I shall briefly notice them, in the order in which they stand, for the purpose of finding out, whether you or I, hold sentiments at variance, with those which distinguish the Denomination, or if we are both guilty, whether the odds be for, or against you, as deserving the ecclesiastical lash of excommunication, or the more mild term, exclusion, as the Baptists, would not suffer you, to pronounce your public anathema, against me, and my friends, under the solemn, but diabolical sanction of "Bell, Book, and Candle."

Let me proceed, to show

I. How far my views, are in accordance with the Creed.

“The Important Doctrine of three Equal Persons in the Godhead.” This last term, is used by the Apostle Paul, *Acts* xvii. 29. *Forasmuch then as we are the offspring of God, we ought not to think the Godhead is like unto gold, or silver, or stone graven by art and man’s device.”* *Romans* i. 20. *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they (ungodly men who hold the truth in unrighteousness.) are without excuse.”* That particular exhortation *Col.* ii. 8. is founded upon this glorious doctrine, as applied to our adorable Saviour. “*Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ; verse 9 For in him dwelleth all the fulness of the Godhead bodily.*” The use of this term, has my most unqualified approbation, as it stands recorded in the book of eternal truth bearing the signature of its adorable Editor, the Comforter, God the Spirit, to whom, with the Father, and the Son, (one God) be equal, and endless, praises, Amen.

Fancy, however pleasantly reposed in philosophic dreams, must here, awake! Reason, however proud, or even triumphant, in other fields of investigation, must here, fall prostrate! and every man, put off his shoes, for this ground is holy! The fact, is observable, to every attentive reader of the first book of *Moses called Genesis*, that, the divinely inspired historian commences the narrative, without a sentence, or even a single syllable, to prove the existence of a God, either, would be superfluous, as all nature, points out the being and intelligence, of its adorable Author. No man ever yet could believe, that there is no God; David in *Psalms* lxxvii. 1. has described the mind of a professed atheist, “*The*

fool hath said in his heart, there is no God." The fool, only said this in his heart, and as he never believed what he said, it would appear to me, the height of absurdity, bordering upon blasphemy, in any man, to offer to convince an atheist, of what every intelligent creature (therefore, an atheist) is, already convinced,— the blessed truth, — the being of a God.

As the divinity, the equality, and the unity of the Father, the Son and the Spirit; are equally evident to every reader of the holy Bible, I am disposed to conclude, such Anti-Socinian letter-writers as you, had better tarry at Jericho till their beards grow, when it is hoped, age, and what not, will lead you to read your Bible, with more attention, and teach you to follow the directions of the great Prophet, vide. *Matt. xv. 14.* "*Let them alone.*"

The next part of the Creed, is

"Eternal and personal election." The eternal election of God's people, from among men, does not oppose reason, any more than our last subject, though (like that) it rises higher than the heavens; and leaves reason, far, very far, behind it, or rather, has come from above, and found reason (here at home) grovelling in the dust.

No man, except an Infidel, can dispute the truth, or propriety, of this doctrine, as revealed, by the King eternal to his subjects. By him who (*Isaiah XLVI. 10.*) *Declaring the end from the beginning, and from ancient days the things which are not yet done, saying, my counsel shall stand, and I will do all my pleasure."* (*1. Cor. I. 20.*) *Where is the wise man? Where is the Scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? If*

so, let me ask, where is reason, (the infant of yesterday) or what is it good for, in the contemplation of things, spiritual, eternal, and divine? So far is reason, from rendering, the least, assistance in these things, that God hath chosen, such as are (comparitively) destitute, whilst the soaring astronomer, and the flaming Orator (the children of reason) are suffered to perish in their sins; *"the way-faring men, though fools, shall not err in the highway of holiness."* Isaiah. xxxv. 8.

Why? *Because God hath chosen the foolish things of the world, (for what purpose?) to confound the wise; "and God hath chosen the weak things of the world to confound the things which are mighty."* 1. Cor. i. 27.

The Elect, were chosen out of the rest of mankind, in Christ Jesus, by God the Father from eternity; for the purpose of showing forth his praises through time, and to all eternity, in the enjoyment of his boundless and unconditional favours; all the vicissitudes of time and providence, being for the sake of the elect, ordained for their present, and everlasting Good; see, *Mark XIII. 20. "And except that the Lord had shortened those days, no flesh should be saved, but for the elect's sake, whom he hath chosen he hath shortened the days."* *For the Lord will not cast off his people, neither will he forsake his inheritance, Psalm xciv. 14. "For his anger endureth but a moment, in his favour is life; weeping may endure for a night, but joy cometh in the morning; Psalm xxx. 5.* This is it, that raiseth our drooping spirits from the borders of despair, and causeth us to rejoice in tribulation, as our God will never leave nor forsake us, and hath graciously been pleased to have appointed our joys and sorrows, so that, all things do work together for our good.

‘Though painful at present, t’will cease before long,
And then, oh how pleasant, the conqueror’s song.’

This was it, that astonished, the elevated soul of Paul, and caused him to burst forth in these high strains of adoration and praise; *“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places (things) in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love.” Eph. i. 3. 4.* He admires the blessing on four different accounts; I. It, being a gift from the Father of lights with whom is no variableness, neither shadow of turning.” II. The universality of it, extending to all spiritual blessings in heavenly things, in Christ. III. The perpetuity of it, according as he hath chosen us in Christ before the foundation of the world, the purpose being without beginning, the blessing shall be without end. IV. The efficaciousness of this blessing, as a guarantee, to secure the honour of God, together with the holiness, and the happiness of his people, *“that we should be holy, and without blame before him in love.”* This was it, that caused Paul to suffer trouble, as an evil doer, even unto bonds, and to urge upon others, especially his own beloved son in the faith; not to
“Shun the scandal or the shame,
But triumph in Christ’s glorious Name.”

“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began:” 2. Tim.

i. 8. 9. *Saved and called us with an holy calling, (and all this,) not according to our works, but according to his own purpose and grace,"* and what of our good or bad works, must they all be bound together, as in one immense packsheet, and be thrown over the banks of Jordan? Certainly. "*For God hath saved and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before we had any work good or bad, see, Ephesians II. 7. "That in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus. ver. 8. For by grace are ye saved through faith; and that not of yourselves, it is the gift of God, ver. 9, Not of works, lest any man should boast. ver. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."*

Eternal election, it appears, is not only future and everlasting, but also, without a beginning as well as without an end; the mind of Jehovah, being above ours in all things, so with respect to our notions of the past, the present, and the future tenses; there is neither past, nor future with God, but all, is one eternal now; his name is I AM, therefore, such as are now chosen to life everlasting, were chosen always, and, without beginning to the end; Jesus Christ is the same yesterday, to day, and forever; *ergo*, his purposes are the same from eternity to eternity.

Election, is an act of divine sovereignty, without any regard to the goodness, or good works, of the persons, so elected, see, *Romans ix. 11. For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand*

not of works, but of him that calleth; ver. 12. It was said unto her, the elder shall serve the younger; ver. 13. as it is written, Jacob have I loved, but Esau have I hated. ver. 16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

Election, is absolute, and therefore unalterable, or if you please, and whether you believe it or not, every soul that shall be saved, is unconditionally chosen to everlasting happiness, and is, eternally secured, upon the same foundation, which supports the Throne of the Majesty on high. Behold, a scriptural proof, selected out of many, for this seemingly bold assertion, when the mother of Zebedee's children came to our Lord, praying him, that her two sons might sit, the one on his right hand, and the other on the left, in his kingdom; Jesus answered; "But to sit on my right hand, and on my left, is not mine to give, but it shall be given to them of whom it is prepared of my Father." (*Matt. xx. 23.*) After the error of Hymeneus and Philetus became public, by their denial of the resurrection of the dead, which had made no small disturbance among the professed friends of the gospel, and by which, some had entirely thrown aside their profession; then, it was then, the holy soul of Paul rested on the immoveable basis, of God's eternal purpose of security for his elect; "Nevertheless the foundation of God standeth sure, having this seal the Lord knoweth them that are his." 2. *Tim* II. 19. Oh blessed seal, under which Israel is secured, and shall be saved!! In the account given us of the glorious, and awful events of the judgment day, *Matt.* xxv. 34. the elect, or if you will, call them now what you please, for my heart is full, and I, rather, desire to go, leave the strife, and be with Christ, which is far better; the people who are blessed of God the Father are, graciously, invited by the Judge to approach

his great white Throne, and presently, commanded to inherit the Kingdom, prepared for them, from the foundation of the world; ever since heaven was created, it has been prepared for them, and now, they are prepared for it, and shall for ever enjoy it, world without end. Blessed company; should I, and my beloved friends, be found among them, you will never offer to exclude us any more.

This doctrine of the eternal, and personal election of God's people, is in perfect accordance with the. "Articles agreed upon, by the Archbishops, and Bishops of both Provinces, and the whole Clergy."

"In the Convocation, holden at London in the year 1562, For the avoiding of diversities of opinions, and for the establishing of consent, touching true Religion."
"Reprinted by his Majesty's Commandment."

Hear one of these 39 Articles, and judge, whether it be not a corroboration of the above doctrine. "Article xvii. Of Predestination and Election." "Predestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ, to everlasting salvation, as vessels made to honour; Wherefore they which be endued, with so excellent a benefit of God be called, according to God's purpose by his Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only begotten Son Jesus Christ; they walk religiously in good works, and at length by God's mercy, they attain to everlasting felicity. As the Godly consideration of Predestination, and our election

in Christ, is full of sweet, pleasant, and unspeakable comfort to Godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well, because it doth greatly establish, and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God; &c:

My views of original sin, cannot be expressed better, or more to my own satisfaction, than we have them recorded in one of the same 39 Articles;

“Article IX. Of original or birth Sin.”

“Original sin standeth not in the following of Adam, (as the Polagians do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God’s wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek *phronema sarkos*, which some do expound the wisdom, some sensuality some, the affection, some the desire of the flesh, is not subject to the Law of God, and although there is no condemnation for them that believe and are baptized, yet the apostle doth confess, that concupiscence and lust, hath of itself the nature of Sin.” These important truths, are from the established articles of the Church of England, and such are my views.

Election is the leading point in evangelical theology, the purpose of election caused the Father to send the son to redeem the elect, the same purpose, caused the

Son to come and die for the sins of the elect, and the same purpose, was it, which caused the Lord the Spirit, to come into this world, to sanctify and seal the heirs of promise. Paul endured all things for the elect's sakes, 2. *Tim.* II. 10.

You, Sir, having your noddle full of law, will be able to tell me, what these Ministers deserve who do not preach the established Articles of their religion, to preach otherwise, is to preach against his Majesty's Commandment; against all believers; against the Bible and against God; therefore, no doubt, your sentence will be, that all such Ministers, in the established Church and out of it; should be hung by the heels, till they be, Dead! Dead! Dead! and with my consent, *they must be buried with the burial of an ass, drawn and cast, forth beyond the gates of Jerusalem; Jeremiah xxii. 19.* Hence; you may perceive my perihelium, or how far my theological views, are in accordance with your inviolable Creed, I do believe in the resurrection of the dead, the eternal happiness of the righteous or the elect and the everlasting misery of the wicked, or the non-elect. You, also may perceive, Sir, this is not like the chitchat that's hum'd, or drum'd, by the Negroes in our Rostrums, or, you must, overlook a slip of the pen in your highland antagonist, as he will presently explain himself by saying, or writing, he hints at the European Slaves, in pious Black, who dare not, or will not, or can not, publish the whole counsel of God according to his word.

II. Wherein my views differ from your Creed, and why? I am displeased at the motive which must have given rise to such a thing, however scriptural it might appear in itself; as some other people have three Creeds, we in order to be fashionable as protestants, or papists, must

have (at least) one Creed. The things of this nature which are considered Canonical are, the Nicene Creed; Athanasius's Creed; and that other Illegitimate Thing which has been fathered upon the Apostles, and, consequently is still supported in our parochial Workhouse. But your's is without a name, as also authority; a bare faced antinomian Thing; only calculated to breed disturbance among brethren. I know not where to begin, or how to end this part of the investigation, as we have not prayer, or preaching, faith or repentance; Baptism or the Lord's Supper in it; therefore, to prove this to be the Creed of a particular baptist, will require an effort, which will stretch all the tough sinews of ingenuity and strain every tender nerve of moral consistency. What! a Baptist's Creed, without baptism or the Lords Supper; without faith or repentance, we know these last are gifts; but are they therefore to be overlooked, or only to be considered as minor points of doctrine?

Do you ask what is to become of us should this inviolable Creed of your's be discarded? my answer is, the entire Gospel is our Creed, neither more nor less, the apostle Paul being Judge, "*Only let your conversation be as it becometh the gospel of Christ.*" I would not give this text for all the human Creeds in Popedom.

But let us proceed.

"Three Equal Persons in the Godhead."

"The term person is perfectly unscriptural as well as inapplicable when applied to an omnipresent, or unlimited being. as it certainly signifies a limited or bounded one, who being in one place, cannot at the same time be in another, and therefore is only suitable unto

creatures, so that the Lord is dishonoured by being called a person ; and its plural presents to us the idea of beings or persons existing under different wills, and other distinct attributes, it is still more unsuitable to our undivided and indivisible Creator, whose triunity (whatever we are to understand by it) certainly does not signify a triunity of different, distinct attributes ; for the divine Three unquestionably exist under the influence of the same undivided attributes, whether they are his will, purpose, or any other of his peculiar qualities or perfections. I am aware that the Lord is called a person in our translation of the first chapter and 3. v. of Paul's Epistle to the Hebrews, but not necessarily so, as the Greek word might have been rendered *perfection*, *essence*, or *substance*, (Dr. Watts, and others equally well acquainted with this language being judges,) and herein they are corroborated by our translators rendering the very same word *substance*, in the 11th chapter 1st verse ; and surely this word would have been more decorous than person in the other, not only on account of the reasons before assigned, but because the latter appears to make against God's triunity in any sense, especially as meaning three persons ; for no Trinitarian that I know of, not even Athanasius himself, ever supposed that a person (a single person) can be three persons. There is but one place more, I imagine, in all the Bible, where the Lord is called a person, and that is in Job xiii. 8. and even the translators themselves, and all other Hebrew scholars have acknowledged, that in the Hebrew it is *faces*, by which (I presume, we are to understand the displays or manifestations which he has made of himself by his inspired writers ; and so understood, we must consider Job (who had condemned his friends as speaking wickedly) as

asking them, whether they would accept these manifestations or displays under the daring pretension that they supported them in their wicked, deceitful, uncharitable speeches verse 7. But be this as it may, we unquestionably must understand it emblematically, as we do other fleshly members (*such as arms, legs, &c.*) when ascribed unto God,"*

"*Eternal and personal Election.*" If this be not a jumble of words void of reason, as also of common sense or any scriptural meaning, as here recorded, I must for ever conclude my power of discernment, as to the difference between black and white has totally forsaken me; who are the *elect*? the whole world? or only a part? Why not speak out intelligibly as the church of England has honestly and scripturally done. *Article 17*, hear it once more, a blush may do you good. "*Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind.*" This is good plain English, such as I am able to understand. "*Particular Redemption,*" hear! hear! "*wonders never cease.*" What but a principle of imposition, or a determination to delude the simple, could have dragged this singular adjective (*particular*) into your service? The elegant and simple style of Paul relates it differently: *Ephesians* i. 7, *In whom (Christ) we are redemption through his blood, the forgiveness of sins, according to the riches of his grace.*" If particular, implies general, there is particular redemption for the elect, and general redemption for the rest, which

* See New Baptist Magazine for 1826, page 415.

is old Baxterianism, "or *the half way scheme*." Let me go on and leave this absurdity, as you may perceive, should occasion require my writing you a 3rd letter, materials in abundance shall be left in reserve, so as to make the last, superior to the first letter; should you condescend to honour this, with an intelligible reply be pleased to say, whether the final perseverance of real believers (as here stated) means, there final perseverance in "*eternal and personal election*," or whether it is intended to convey the idea that every real believer shall persevere in "*original sin*;" if the former meaning be intended, it is unnecessary; if the latter, it is a libel upon the Bible. I am not the first Minister of our denomination that found fault with this Creed, though I am not in the possession of his name, the mark of his hand is now before me; in the Circular for this year, after having published your belief of "*the eternal happiness of the righteous*;" then comes "*the everlasting misery of the wicked*," as if you had never been wicked yourself; *no, not you, poor good man*; in the Circular for 1824, "*the everlasting misery of such as die impenitent*," for which we have now substituted "*the wicked*," whether the attempt to mend the Creed has proved successful is not my inquiry; but to show you the attempt has been made. But I am under a promise, to show III, That your own pious views, and actions are not in perfect accordance with this Thing

Were your sentiments only at variance with the creed, you and I might, perhaps, meet at the Land's End; but there is no doubt, you shall, presently, be convicted as holding sentiments at variance with those which distinguish the gospel of Christ: as neither you, nor the Creed maintain the important doctrine of *Three*

Equal Perfections in the Godhead; the latter does, indeed, hold, or imply, that the Father hath chosen his people to everlasting life; that the Son hath redeemed them and hath reckoned, or imputed his righteousness unto them, by which they are freely justified; but the blessed name of the Spirit is not once mentioned as connected with, or active in, the work of regeneration, in your Creed.

“*Efficacious grace in regeneration.*” And what more, or have you nothing else to say of *grace*? I always thought the grace of God was as *efficacious*, in preserving his elect people from natural death previous to their conversion, as it is in the act of regeneration: but if the case be otherwise; can you tell me whether some of Gods elect have not died a natural death, before they received the benefit, or efficacy of grace in regeneration: if so, they have perished in their sins, and derived no benefit from what you call grace; or if grace be *efficacious*, only, in regeneration, and not in keeping, leading and comforting them to the end, they may all die in their sins at last, though regenerated. If such be your notions, an Apostle would not wish you “*God speed*,” 2 John 10: and I can assure you, without fear of any scriptural contradiction, that *grace* has not been literally, *efficacious* in the regeneration of any one soul whatever; still I know who has said “*Eph. ii. 8, For by grace are ye saved,*” With all due deference to your knowledge of the Greek term, as too much learning has not made me mad, I dare not follow you in the act of confounding words without meaning. However I am ready to suffer a fall under your weight; or that which is *efficacious* in *regeneration* shall be placed on its own footing, before we part. *Grace* in plain English is favour, undeserved, and unexpected favour: God’s *grace*, or his love reserved in Christ Jesus for the elect, from

all eternity, and revealed to them in time, and forever, is, but another way of expressing the unchangeable love of God to his people; so reads the text. "*For by favour are ye saved through faith; and that, faith is, not of yourselves, it is the gift of God,* verse 9. *Not of works lest any man should boast.*" Yet it was not grace that became the *Babe in Bethlehem*. It was not grace that suffered the agonies of *Gethsemane*, and the crying pangs of *Calvary* for my soul! It was the grace or the eternal love of his own heart, that brought *Immanuel God with us*, to take away our shame, and bear our sins *in his own body on the Tree*. Neither was it grace that convinced us of our sins; *but the Spirit*. It is not of *grace* we are *born again*, but *of the spirit*, *John III. 5*. It is not *by grace*, we are *washed*; or *sanctified*; or *justified in the name of the Lord Jesus*, but *by the Spirit of our God*; *1, Cor. vi, 11*. Therefore *grace* was not *efficacious* in our *regeneration*; but *the spirit*.

This part of your profane conduct, reminds me of an ungodly custom among old wives, in the land which gave me birth, of taking the name of God in vain under the term providence; "*providencee* knows; providence help me; and providence permitting;" when you speak of the Lord God the Spirit under the terms, "*efficacious grace*," you deny his being, or, at least, his agency in the act of *regeneration*," in either case, your friends may guess what name you deserve; as also, for having excluded Bingley from the Association, for *holding sentiments at variance with those* which are yet indeterminate, so far as they are to be gathered from your Creed and conduct. Should you

contend that all this will not prove, you do not maintain the *important doctrine of three equal perfections in the Godhead*; that flimsy production of your's, which was read at the Association at Bacup, *May 18. 1826*; after it had cost you twelve months study, must be considered a fair specimen of your notions relative to that subject. "*The dependance of the salvation which the gospel reveals on the true and proper Deity of our Lord Jesus Christ.*"

You seem to boast of a mighty argument you have found to prove the Deity of our blessed Saviour, which (alas Master) was a borrowed one in form, though not in diction; and, no doubt, it possessed some energy when first delivered in a theological system, in **America**; from which you infer. page 8, "*this part of the present argument for the Deity of Christ, is considerably strengthened by the assurance of scripture, that it is exclusively for Christ's sake, that any ever were, or can be saved; Acts iv. 12.—Hebrews x. 1. 14.—Acts x, 43.—From these assurances, it appears to us, but one inference can be fairly drawn:—If Christ is the only Saviour he only possessed the qualifications of the Saviour of guilty and depraved men; and if they are saved for his sake only, it is because his worthiness alone; as their advocate and friend, could justify Jehovah in pardoning and saving them.*" These things would please me much, had they fallen from the lips of grand-mamma among the inhabitants of the nursery;—but I was present at Bradford, Sir, when you were pointed out as a Champion against Socinianism, and it became your duty, as such, to write the, Circular

Letter for the ensuing year, as a specimen of the irresistible nature of our orthodox arguments, in favour of "*the true, and proper Deity of our Lord Jesus Christ.*"

Its true, you hammered hard and loud upon your anvil, as if you meant to beat a cold plough-share into a mighty sword, to kill *Goliath of Gath* and all the Philistines; it was hard work;—the more so, as you but rarely and lightly had hit the proper object, and being sensible of the futility of the issue, you dropt the following apology, page 13, "*But we have protracted these observations beyond the usual bounds of these annual epistles, and feel that it is utterly impossible to do justice to the argument within the limits prescribed to us.*"

This sounds nicely, and proves that you could write a long, long letter, had not the limits been prescribed;—but, to me it appears somewhat strange, that, immediately after, the 14th page should only consist of 11 lines!!!

It was time to sign and seal your letter, when you found your argument so threadbare, as to require an inference to have been drawn from the assurance of scripture, that it is exclusively for Christ's sake that any ever were, or can be saved;—that it is "*his worthiness alone as the advocate and friend of depraved men, could justify Jehovah in pardoning and saving them;*" thus you pretend to establish the scriptural, and soul cheering doctrine of the Deity of Christ. The same mode of argumentation might perhaps, prove the true

and proper deity of the rod of Moses, or, at least, of the man himself; your own words, with a little variation, will throw some light upon this subject.

“ This part of the present argument for the deity of MOSES is considerably strengthened by the assurance of scripture, that it was exclusively for MOSES’S sake that any ever were, or could have been saved” (of the house of Israel) from Egyptian bondage. “ From this assurance, it appears to us, but one inference can be fairly drawn : If MOSES was the only Saviour, he only possessed the qualifications of the Saviour of guilty and depraved men ; and if they were saved for his sake only, it was because his worthiness alone, as their advocate and friend, could justify Jehovah in pardoning and saving them,” You either intended to have proved the Deity of the humanity of our Lord, or you have entirely overlooked “ his true and proper deity,” when you write that “ it is exclusively for Christ’s sake that any ever were or can be saved,” Then suffer me to ask, what is for the Father’s sake, and what is for the Spirits sake ? For my part, I begin to feel ashamed that you have spent four years at Little Horton, under the fosterage of my WORTHY TUTOR ; when you speak of a plan of justifying, or otherwise, Jehovah for whatever he may be pleased to do among his creatures. If you intrude under my hand a second time, I shall be under the necessity of proving from the originals, of the old and new Testaments, that Jesus Christ is “ Jehovah our Righteousness,” and I will write an apology to the Socinians for your raw composition ; and then, will employ some able hand in Scotland to write a second

letter on the "*true and proper Deity of our Lord Jesus Christ.*" You seem, *Wesley like*, to give laws to Jehovah; and assert, that he can only be justified according to some creature's *ipse dixit*, but when we all meet together at the High Court before Jesus Christ Jehovah, he will teach you points of law which have never yet properly entered your head: that *every mouth shall be stopped, and all the world appear guilty before him.*

If you had said, that the elect are saved by the love of the Father, through the grace of the Son, applied or revealed to them by the Spirit, you could have produced authority from the Scriptures, sufficient to convince the public, that you have not departed from the *faith once delivered to the Saints.* But as things are, the texts you have produced to prove your great argument, will as soon prove that you are a Socinian, as they will establish the point for which you have cited them. The attempt to follow you any farther, to me appears unnecessary as well as unsafe, since the motion of *ignis fatuus* on the wings of the night, cannot be more uncertain, or less regular than your's. As your notions are heterodox in the first article in the Creed, you are sure to be out and in, but never in the right, all the way down to the end. *The important doctrine of the "Eternal and the Personal Election"* of all the members of Christ's mystical body, I mean to pass by unnoticed, under the conviction that it makes up no part of your private or pulpit Creed.

Arminianism preaches up free will; and man's goodness, or good endeavours to do his duty, as Christ died for the whole world, that is, for all and every man alike, for *Judas* as well as for *Peter*; for the *rich man* in hell as well as for the *Apostle Paul*; these things are either

true or false; if true, *Paul* knew not what he said; when he asserted that he himself was the *chief of sinners*; according to this scheme, had he not been better than the *rich man*; how could he have been saved, when the other was lost, if he was not the best man of the two? and if *Paul* was not the *chief of sinners*, (at least) in his own estimation, when he wrote his *first Epistle to Timothy*; his words can have no honest meaning, when he saith; “*This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief,*” 1. *Timothy* i. 15. The gospel preaches up sovereign grace, that God doth all in, and for his people; *Romans* viii. 30. That Christ laid down his life for his sheep, *John* x. 15; and that they consist of a certain number, which were given him by the Father; *John* xvii. 2. As the Lord Jesus laid not his life down for every man in the world, he never once prayed for the whole world: v. 9. “*I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine.*” As these things are true; Arminianism is Popery, and free-will, the doctrine of Devils; 1. *Timothy* iv. 1. If you had preached the gospel of the grace of God in your neighbourhood, the Wesleyans would not have suffered you to have preached your Association Sermons in their Chapel.* If *Calvin* or *Whitfield*; *Toplady* or even the *Apostles, Paul* or *Peter* had lived to this day, the Wesleyans would not suffer one of them to preach in their chapels; *Paul* was sick of the *pharisaical method*; if need be, both he and *Peter* will yet speak for themselves. But among Ministers of your discription, the offence of the

* The above was written, the week before the general exchange of Pulpits, took place at Bradford.

Cross has ceased ; as you have joined hands with the free-will fraternity, who murdered all the Prophets ; the Apostles ; and the Lord Jesus ; the lamentations of the sweet singer of Israel, over the slain, upon the mountains of Gilboa, were not more warrantable than mine on this melancholy occasion. “ *The beauty of Israel is slain upon thy high places, how are the mighty fallen ! ! Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice ; lest the daughters of the uncircumcised triumph.*”

Where is the persecution, the imprisonment, the banishment, the crucifixion, the sawing asunder, and the burning to death of them, of whom the world is not worthy ? “ *How are the mighty fallen, and the weapons of war perished ! ! ! Oh ! my brethren, that are left pining in the midst of plenty, I am distressed for you my brethren. “ How are the mighty fallen in the midst of the battle ! ! ” “ And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of Hosts had left unto us a very small remnant we should have been as Sodom, and we should have been like unto Gomorrah,*” Isaiah i. 8, 9.

Free Justification by the imputed righteousness of Christ. The fact is self evident ; that you and your Creed are here at odds, for the latter holds forth the absolute or unconditional justification of God’s elect, faith and repentance, being both out of the question in the Creed. How comes it to pass that you preach repentance and faith as conditions, when no such conditions are expressed in the Creed ? I am aware, Sir, it becomes me to write cautiously on this tender point

lest your folly might tend to irritate my feelings, and so lead me to assume your own dictatorial position, when from the Rostrum you seem to look down, with holy contempt, or disdain upon the impenitent, as if you had just paid the market price for your justification before God.

I wonder, that you have excluded me and my poor friends from your society; we are worse than poor; we neither have will nor power of ourselves to do that which is right; we often forget God, and very often complain of the dispensations of his providence; when he has made us willing to serve him, we feel we are not able, evil is in us and around us constantly, so that the good we would do, that do we not, but the evil which we hate, that do we. *Romans VII. 19.*

“Tis not by works of righteousness,
Which our own hands have done;
But we are saved by sovereign grace,
Abounding through his Son.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Ephs. i. 7. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2. Cor. v. 21. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified; Gal. ii. 16. That no man is justified in the sight of God, by the works of the law, you admit to be a fact; yet you have found out a pious method of your own, not known in the scriptures; to preach up grace in the former part of your sermons, and in order to save your friends from the old charge of being idle, you finish all off in the

end, by rolling the entire burden of the law upon the shoulders of the helpless; under another name; the works of the gospel; hectoring the people right and left by the flail of your eloquence, you will make them repent and believe the gospel; and will roundly assert it is their duty so to do. If all this be true, the liberty and privileges of the law, were equal to these of the gospel; under the law, the man that did these things was to live in them; under the gospel, say you, the man that repents, believes, and does his duty shall be saved; and pray my good Sir, where, or what, is now the difference between the law-liberty and the gospel-liberty? If under the law, no good man would be punished, so according to your hypothesis, under the gospel, no one except a good man can be saved; as evidently as two and two make four, your gospel principles will prove, that you are yet *under the law*, and therefore *under the curse*.

If ever you or any other Arminian will write against this, you shall be classed with your own brethren, as, it appears to me, it is high time to place every man with his own company. Cardinal Bellarmine, the famous Jesuit, in his *Treatise de gratia, on God's behalf*, says, *like effectual grace is given to all men, but the free-will of man maketh the difference, whereby believing maketh the grace of God more effectual*. This was popery at the time of the Reformation; the same is now become perfectly orthodox in many of our dissenting Chapels. It is high time to pray for a second Reformation.

After having freely animadverted on the Creed which is not yours any more than it is mine; having showed my views are according to the scriptures, and according to some of the articles of the once popish,

but now the improved protestant Liturgy of the Church of England; this with a single question and answer from the *Shorter Catechism, of the Reverend Assembly of Divines, of the Church of Scotland* will prove, that I am no more an Antinomian, than the Rev. John Wesley was a Calvinist. 33. Q. *What is justification?* A. *Justification is an act of God's free grace, where in he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, received by faith alone.*

Unless you have reviewed the annals of eternity, and found that my worthless name is not recorded in the Lamb's book of life; who among your admirers can justify this part of your conduct, which has vilified my character and made my name odious among my brethren? The charges of antinomianism and insanity, however frequently rehearsed by some Ministers around me, are chiefly attributable to the fact, of my having been anathematized by you; for instance, a member of the 2nd. Baptist Church at Haworth sent for me to preach at his house, at my earliest convenience; the time being appointed, when I went accompanied by a friend; the poor man informed us that "Mr. (Rev.) Saunders told him that Mr. M'Kaeg was mad, and that he must not suffer him on any account to preach in his house;" this man and his brethren in fellowship at Haworth, it appears, are no antinomians, no! no! the poor things are Priest-ridden; kept under the law of the whip, and the spur of his REVERENCE. I am much displeased at my learned friend, who reviewed "*The Doctrine of Eternal Reprobation Disproved*," by Mr. James Hargreaves, formerly of Ogden, but now of Little Wild-street, London. The Author says, "*he could follow either Calvin or Arminius; Wesley or Whitfield; Toplady or*

Fletcher; where he can perceive them following Christ and his Apostles.

If Mr. H. had lived, and been present, at the miraculous feast on the other side of the sea of Galilee which is the sea of Tiberias, he would have followed the Lord toward Capernaum, among the other Jews, for the sake of a pocketful of bread and fish. He tacitly admits the truth of the doctrine which he triumphantly published *disproved*, as he ingeniously overlooked the reprobate names, of David Hume; the author of the *age of Reason*; and the more famous author of the *Spanish Inquisition*; though I believe these *followed Christ and his Apostles*, as far as any of the free-will teachers ever did, or can do. The followers of Christ are led by the Spirit; God destroyed their self, or free-will, when he took away their hearts of stone, and gave them hearts of flesh, and made them willing in the day of his power; *Psalm cx, 3*. Such as are led by free-will are bastards, not being under the correction of the Fathers rod. *Hebrews xii, 6. 8*.

Oh Arminians!! beware of J. Hargreaves and J. Jackson, for they spread their nets in the nooks, like spiders, to catch Methodists. What made me feel displeased at the Reviewer I will now show my reader, and leave him to judge, whether the following quotation from his pen, does not imply a slur upon the author, together with a smile in the sleeve of the Critic. *We thank Mr. Hargreaves for the additions he has made to his work, and shall be pleased if we find, when the third edition appears, that he has enlarged it still farther, by appropriating a chapter to the elucidation of those texts which the adherents of the dogma that he oppos-*

*es are accustomed to plead in its favour.** The Reviewer, more than, hints that an additional chapter in the next edition, will be of more service than the entire work, which professes to have disproved that part of divine revelation, with which it never yet came in contact!! The author's pranks remind me of Peter Thompson the lunatic, who used to fight Bonaparte sword in hand at his door, when poor Bonaparte was safe all the while in his own France, far away from the wooden sword of his insane antagonist. I would advise Mr. H. to write a work to disprove the doctrine of *Eternal and Personal Election*, and then reprobation will fall to the ground, as election without reprobation is self evident contradiction, for if the whole human race was fore-ordained to eternal life, the doctrine of election is untrue, and so is reprobation; or if this doctrine be true, let Mr. H. account for the result; as "some are taken, and the rest are left." What or where are the sentiments, which distinguish our poor shaken and scattered denomination? Not in Evangelical views; not in brotherly love, or christian forbearance; not in strict regard to the holy ordinance of baptism, for this last assertion, I can produce authority from your own pen, on the 2nd page of the Circular Letter for 1826. "*N B. J. Jackson feels that some apology is due from him, for the non-fulfilment of an Intention to publish an ESSAY on the subject of BAPTISM, announced in the Circular of last year. His friends will allow him to say, that such was his intention at the Time of its Publication, and that Considerations of a prudential kind have hitherto prevented its fulfilment.*"

This speaks for itself. Had you offered any other apology. except the above, I, as a friend, could accept

* New Baptist Magazine for 1826, page 430.

of it; but as you have not mentioned sickness, inconvenience or incapacity, to fulfil your *intention to publish an Essay on the subject of Baptism*; where is the friend that can justify, your *considerations of a prudential kind*, which *have hitherto prevented its fulfilment*? Have you found out, that Baptism by immersion is unscriptural, or that the popish mode of sprinkling, is equally well-pleasing in the sight of the King of Zion? No, nor never will. But it is a more *prudent* mode for the worldling, lest he may give offence to his UNIMMERSED, or rather Socinian, BRETHREN!!!

As you have made the attack upon me without a cause, I shall henceforth expect no mercy from you; nor am I disposed to accept of any at your hand, upon your dear bought, and unscriptural conditions.

After your having taken a telescopic view of the state of Bingley, from your elevated station, owing to the tremulous motion of your hand, arising no doubt from the palpitation of your feeling heart, you represented our case as hopeless or worse;—that the funeral hymn of *fallen* BABYLON, might be sung over us by our pious persecutors.

“Blind unbelief is sure to err,
And scan his work in vain;
God is his own Interpreter,
And he will make it plain.”

This place was always an object of pity, because of a successive fraternity of poor helpless Ministers, who suffered much, and were all glad (except the present) to make their escape from the *den of thieves*, which is now converted into a house of feasting, for the followers of the Lamb. The Ministers, and as many of the people as feared God, were always sufferers in this place; but so it was not at Hebdenbridge; there was comfort for the

mourners, in the time of your venerable predecessor, Dr. Fawcett. "*How are the mighty fallen!!*" He was a shining light, or a star of the first magnitude, whose brilliant rays as borrowed from the *Sun of Righteousness*, had blessed the once happy place; when that luminary had disappeared, you became visible on the spot, like the glow-worm whose motion, or, at least, light is only visible in the midst of the dismal gloom which surrounds it. Poor Hebdenbridge may weep while it sings, how are the mighty fallen, and the weapons of war perished!!

It I am spared at Bingley, in health, and liberty; I will appear in person at the next association at Halifax; and if the Bingley letter be not called for, and read as formerly.—alphabetically, I will instantly stop the proceedings, and insist upon my right; nor Constable; nor Wakefield; nor Judge; nor Jury; nor Parson, can hinder me; which, when granted, I will meet my brethren as cordially and humbly as ever heretofore; and you among the rest, should this have had the tendency of curing the virulence of your temper, and leading you to act more cautiously and consistently for the future.

I AM

REVEREND SIR,

YOUR HUMBLE SERVANT,

John M'Kaeg.

P. S. You may assure yourself, the following verses, by a member of the Church at Shipley, are but the echo of many warm hearts in all the Baptist Churches around me; therefore, if you wish for their unity and harmony deal kindly with me.

THE FOLLOWING VERSES,

WERE WRITTEN AND COMPOSED

BY JOHN ELLIS,

TO THE

REV. JOHN WEAVER,

BAPTIST MINISTER, BINGLEY.

Faweather, Oct. 6th 1828.

PUT ON THE WHOLE ARMOUR OF GOD ; EPHS. VI 11.

- 1 Be valiant for the truth my friend,
Which enemies oppose ;
And Christ the Lord will you defend
And save you from your foes.
- 2 Put on the armour of your God,
In the most evil day :
If enemies come like a flood ;
Let nothing you dismay.
- 3 Stand therefore and be girt around
With truth and heavenly grace,
And on your breast, let there be found
The plate of righteousness.
- 4 And let your feet be shod with peace,
And iron too and brass ;
The adders then may round you hiss,
But they must let you pass.
- 5 Take with you too the shield of faith
To quench the fiery tongue :
By it the wicked they shall quake,
And vict'ry shall be sung.
- 6 The helmet of salvation take
And place it on your head ;
Assur'd He will not you forsake
Who wore it when he bled.

7 In this bright armour go abroad,
 Into the hostile field :
 Fight in the power of your God
 And die before you yield.

8 Lift up your heart in pray'r to God
 To keep your armour bright,
 And He who bought you with his blood,
 Will teach you how to fight.

9 In him you sure shall conqueror be ;
 Your foes they shall be slain ;
 Praise him who gives the vict'ry
 And triumph in his name.

10 And when you've run your earthly race,
 The conflict will be o'er
 And Jesus be your hiding-place
 Where war shall be no more.



As I have spoiled your old Creed, accept of the following, which came seasonably to my hand ; mend the old with the new creed; or if you do not wish your views to be publicly known ; pack them up along with all other such stuff, and by the first conveyance, send the entire direct to the Palace of his Holiness at Rome : only spare us our Bibles ; you may send **WESLEY'S NOTES, RULES, &c,** along with the rest.

“ *THE LOW CALVINIST CREED.* ”



I.—I believe God loved his people with everlasting, unchangeable, love.

II.—I believe that God choose them in Christ, and blessed them with all spiritual blessings in Christ, before the foundation of the world.

III.—I believe that Jesus Christ was, of God the Father, appointed their Head and Mediator.

IV.—I believe that the sins of all God's elect, were imputed to Christ; but I also believe, that their sins remained still with themselves until they believed, though imputed to Christ their Head and Surety.

V.—I believe that Christ was made a curse for them; yet I also believe, that they themselves remain under the curse until they believe, though Christ has been made a curse for them.

VI.—I believe that all their sins were laid upon Christ, and that he bore them in his own body on the tree; but I also believe, that they bear them in themselves till they believe in Christ.

VII.—I believe Christ put away all their sins, by the sacrifice of himself; but I also believe, that all their sins remain unput away, till they believe and repent of their sins.

VIII.—I believe that Christ died for their sins, and rose again for their justification; but I also believe, that they are neither justified in the mind of God, nor in their own consciences, till they believe.

AS TO THE NON-ELECT.

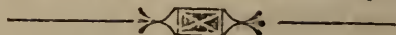
I.—I believe they are not loved by the Lord; nor given to Christ; nor are spiritual blessings given to them in Christ; nor are they redeemed, or prayed for by Christ. Yet,

II.—I believe God has made it their duty to believe in Christ for salvation, and to believe at the same time, there is no salvation in Christ for them; if it be the truth they are to believe.

III.—I believe, the non-elect are bound to have, and to exercise, that faith which is the gift of God; and to believe also, it is not to be given them.

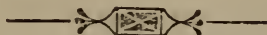
IV.—I believe it is their duty to have, and to exercise, that repentance which Christ is exalted to give; and at the same time^o to believe, that he is not exalted to give it to them; nor ever will."

Once more and I have done for the present.



EXTRACTS FROM
SILVER AT THE DOOR,

Or no Penny, no Pater Noster.



- 1 Come every pious man who wish
John wesley's name to endure,
He spreads the net, we catch the fish,
In Silver at the Door.
- 2 Ye pious sons of Mother Church,
You're welcome to be sure,
we'll leave your Bishops in the lurch,
By Silver at the Door.
- 3 Ye Calvinists of every sect,
No matter how obscure ;
To prove you are the Lord's elect
Give Silver at the Door.
- 4 Ye Dippers bring your infant race,
Our pious Priests will pour,
Some holy water on their face,
For Silver at the Door.
- 5 Ye Antinomians who rely
On Christ alone for cure,
Our cause is good you can't deny
Give Silver at the Door.
- 6 The Silver trade is very old,
And likely to endure,
Poor Judas had his master sold,
For Silver at the Door.

ERRATA.

PAGE	LINE	FOR	READ.
14.....	5	interfered.....	infered.
20.....	17.....	to them of.....	to them for.
27.....	S.....	there.....	their.

HARRISON, PRINTER, &C. BINGLEY.

